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THE
DOCTRINE
OF
ORIGINAL SIN

BRIEFLY STATED AND DEFENDED,

IN

A SERMON

PREACHED

AT AYLESBURY.

By the Rev. T. HAWKINS,

AUTHOR OF THE AYLESBURY EPISTLES.

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The design of this Sermon is, under the blessing of God, to counteract the pernicious influence of the contrary doctrine, which asserts the *reclitute* of human nature; and took rise from the following sentences, which were expressed in a Sermon delivered, by a certain Divine, at Aylesbury:

" There is no such thing in the world as ORIGINAL SIN.

" We are born AS PERFECT as ADAM was made.

*" To say that the sin of ADAM is come upon us, is THE
" MOST HORRID BLASPHEMY.*

*" Let people say what they will, you must be saved BY
" YOUR WORKS at last."*

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A S E R M O N.

THINGS of importance should be treated in a serious manner. The subject of this Sermon is of great moment in regard to the christian religion and the souls of men. The doctrine of *original sin* is either nearly or remotely connected with all the leading articles of the christian faith. It is a doctrine which has been maintained by some of the first luminaries in the churches of England, Germany, and Holland. I am proud to look up to such illustrious patrons and precedents, and bless my God for giving me (though every way unworthy) an insight into, and an acquaintance with, this important truth, a truth defended with so much zeal, and with such force of argument by the Fathers, the noble Army of Martyrs, and Divines of the first consequence in the whole world. As a foundation for the

thoughts I mean to suggest, I beg leave to refer your attention to

PSALM xiv. 2, 3.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

THE Psalms of David exhibit three things in a striking and forcible manner, viz. The *corrupt state* of human nature—the *method of salvation* by a Redeemer—and the *intimate communion* which subsists between God and a *renewed* soul. The former of these is that which will more immediately engage our attention at this time. And this is necessary, that we may rightly understand the state and condition of mankind in general, and our own state in particular; that we may look out for a remedy, and instantly apply to HIM who “came to seek and to save that which was lost.”

The method I apprehend the most eligible to pursue, in prosecuting this subject, is, to
lay

lay before you the judgment of some of the most respectable divines—the testimony of God's word—and the evidence of facts which lie open to the view of all mankind. And while we attend to these things, may God the Holy Ghost accompany the word with his blessing.

First,—I beg leave to call your attention to the avowed judgment of several great divines, whose testimony will certainly have no small weight with considerate and thinking men.

“ It is a clear case (an indubitable fact) that our first parents, by their fall, lost their original purity, and that all their descendants derived the same blemish and corruption, to which we are still subject.”

Musculus, Com. Pla. on the Fall.

“ Criminal ignorance, contempt of God, and resisting the will of God, are all deadly sins: and the flesh cannot think, speak, or do any thing but what favours of sin, and is therefore contrary to God. These evils are fast rooted in the nature of man.”

Luther, on Gal. ii. 16.

" The uprightness and integrity of man,
 " wherein he was *first* created, is now *lost*.
 " The whole soul and body is now corrupted.
 " The whole harmony of man is dissolved.
 " We are not only deprived of grace, but de-
 " filed with sin. The image of God is not
 " only rased out, but the image of the devil
 " is imprinted upon our souls. All men, and
 " all of men, being quite out of order."

Bp. Beveridge, Pri. Tho.

" This corruption (the inherent depravity
 " of our nature) is a poison so *subtle*, that it
 " penetrates into all the powers of the soul;
 " so *contagious*, that it infects all the actions;
 " so *inveterate* and obstinate, that only omni-
 " potent grace can heal it."

Dr. Bates, Har. of Div. Attrib.

" Men do not understand the sin of their
 " *nature*, and that because of their moral ac-
 " tions and good behaviour before the world.
 " Men are not sensible of their change from
 " the image of God by creation into the
 " image of the devil by corruption. They
 " understand not the extent of original sin;
 " the depravation of their natural faculties;
 " the

“ the impotency of their will in regard to that
 “ which is good.”

Charnock's Wor. Vol. II. p. 37.

Men are too superficial in their enquiries after truth, and too much prejudiced in favour of their own good condition, easily to discover this doctrine and its very serious consequences.

“ We all acknowledge (*i. e.* all who are not
 “ wise above the articles of our church) that
 “ there is an universal stain and depravation
 “ upon man's nature, which perfectly incapacitates him for the enjoyment of God, and
 “ pure converse with him. The habit of
 “ holiness, finding no principles of production
 “ in a nature wholly corrupt, must needs be
 “ produced (if at all) by supernatural infusion, and consequently proceed not from
 “ acquisition, but from gift.”

Dr. Rob. South, Ser. Vol. III.

“ Every son and daughter of Adam is, by
 “ nature, averse to God, and inclined to sin,
 “ a child of disobedience and death.”

Dr. Watts, World to come, Ser. IV.

“ Spiritual death is both sin, and the natural
 “ consequence of the first sin. It renders man
 “ vile, and incapacitates him to perform those
 “ works which alone are worthy of him.”

Dr. H. Whitius, Oecon. of the Cov.
 Book I. ch. 5, sec. 10.

“ Original sin is the fault and corruption
 “ of the nature of every man, that naturally
 “ is engendered of the offspring of Adam,
 “ Whereby man is very far gone from ori-
 “ ginal righteousness, and is of his own na-
 “ ture inclined to evil.”

Church of Eng. Art. IX.

“ Man of his own nature (since the fall) is
 “ fleshly and carnal, corrupt and nought, dis-
 “ obedient to God, without any spark of
 “ goodness in him, only given to evil thoughts
 “ and wicked deeds.”

Ibid. Hom. I. for Whit. Sun.

“ Iniquity is not an adventitious thing,
 “ caught from example, or contracted by
 “ carelessness. These may *increase*, but these
 “ do not *occasion* the moral malady. A sinful
 “ disposition is as early as our being; the very
 “ mould in which all our faculties are cast.

—“ If

“ If we were all created after the
 “ similitude of God in and with Adam, it must
 “ follow, that we all fell from our conformity
 “ to God, in and with Adam.”

Rev. Mr. Hervey, Ther. and Asp.

“ The heart, in scripture, is said to be de-
 “ ceitful above all things and desperately
 “ wicked. Its bias of *innate corruption* gives
 “ it a perpetual tendency downwards into vice
 “ and disorder.—Experience may convince
 “ you, that almost every desire has a propen-
 “ sity to wander into an improper direction;
 “ that every passion tends to excess; and that
 “ around your imagination there perpetually
 “ crowds a whole swarm of vain and cor-
 “ rupting thoughts *.”

Rev. Hugh Blair, Ser. Vol. II.

* If the *Reader* is candid and open to conviction, and wishes more fully to understand the subject, he may be assisted in his enquiries by consulting—*President Edwards* on Original Sin, said to be a capital performance—*Dr. Ridgely* upon the subject, in his *Body of Divinity*—*Ven's* *Complete Duty of Man*, a valuable work, p. 48 to 71.—*Dr. Owen* on Indwelling Sin—And the *Rev. Mr. Fletcher's* *Appeal to Matter of Fact and Common Sense*, in which the author establishes the point in debate by thirty-six forcible arguments.

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The learned and respectable advocates for the doctrine in question form a constellation of the first magnitude; they are exalted, brilliant, and numberless. A dog may bark at the moon, but cannot prevent its shining. Charges of blasphemy are more easily made than *supported*.

I shall in the next place engage your attention to several passages of Holy Scripture; passages which either directly or indirectly support the doctrine in debate. Adam was created pure and holy. By temptation he fell from that happy state. He became corrupt and impure, universally so, in all his powers and faculties. Now he begat a son, not *before*, but *after* his fall and defection from God: whence it is reasonable to infer, that his son was necessarily unholy and impure; for, "Who can bring a clean thing out of an unclean? Not one." Hence the sacred historian emphatically observes, that "Adam begat a son in his *own* likeness," not in that likeness of God in which himself had been created. Sometimes, when beholding an elegant mansion in ruins, I have been reminded of a much more important ruin, in which
myself

myself and all my fellow creatures are involved. When our first parents fell, the whole of man, his powers, faculties, and best interests, were thrown into general confusion and irreparable ruin! Irreparable, as to any power or ability *in man* to recover and reinstate himself. The eye of the understanding was put out, the will became refractory and obstinate, and the whole heart deceitful and desperately wicked. An infant is generally considered as an innocent creature, and, in regard to *actual* transgression, it certainly is so; but, in regard to hereditary guilt and a corrupt nature, it is far otherwise; it is unclean, and replete with all the seeds of folly and sin. "Foolishness is bound up in the heart of a child." Prov. xxii. 15. The blood of Christ and the purifying influences of his Spirit are necessary to the salvation of the dying infant. The parents are polluted, and therefore the children are unclean. Such as die in infancy are saved (not by virtue of native innocence, but) upon the ground of Christ's mediation and redemption. We must believe this, or we must hold two ways of salvation, one for *adults*, and another for *infants*. But there is *no other* name,

name, power, authority, or means, whereby a soul can be saved, than the name of the Lord Jesus, neither is there salvation in any other. Now, infants are either saved by Jesus Christ, or they are not. If they are not, then a man may deny original sin, and preach up native innocence with boldness. But, if they are saved by Jesus Christ, the atoning Priest, the great Redeemer, original sin must be confessed, or this glaring inconsistency will follow, that *innocent* creatures are saved by the *sufferings* and *death* of the son of God!!!

In regard to mankind, we may be certain of this, that where there is no sin (either actual, inherent, or imputed) there can be no *death*; for death is the proper *wages of sin*. Rom. vi. 23. But *infants* die, therefore infants are the subjects of sin in one or other of the above senses, and *which*, is easy to determine. To administer severe punishment where there is no degree of guilt, is inconsistent with the perfections of Him who is "Judge of all the earth," the righteous Judge, and must necessarily do the thing which is just, and act with a rectitude worthy of himself.

If infants are born as perfect, in regard to the
innocency

innocency of their nature, "as Adam was created," they are no way admissible to the *gospel dispensation*; and to baptize them in the name of Jesus Christ is the most ridiculous, inconsistent, and absurd formality that can take place! The gospel dispensation is intended for the benefit of *guilty, miserable, ruined* creatures *; and not for such as are born equally as innocent as Adam was created. If God declares, that "the *whole world* is become *guilty* before him," Rom. iii. 19, is it not a criminal inattention to the word of truth to think otherwise? Is it not a capital mistake, a first-rate error, to say, a great part of the world (for *infants* compose a considerable part of the world) are as perfect, as innocent, as Adam was made? Either Paul was wrong in asserting the doctrine of original sin, or Socinian divines and others must be wrong

* That the gospel dispensation has such for its objects, appears from the following passages.

"Jesus Christ came to seek and to save that which was *lost*." Mat. xviii. 11. "He died for the *ungodly*." Rom. v. 6. "He died for our *sins*, the just for the *unjust*." 1 Pet. iii. 18. "By his stripes we are healed." 1 Pet. ii. 24. Add to these, Rev. iii. 17, 18; 1 Tim. i. 15.

in opposing that doctrine. Sure it will be most safe for us to hold with an inspired Apostle, and leave political, philosophizing, and inferior divines to their speculations and their fancies,

Where a veil of prejudice is drawn before the eye of the understanding, the mind must receive objects discoloured and in an obscure way, the judgment must necessarily err, and "If the blind lead the blind, must not both fall into the ditch?" Their way is dark, and their ruin inevitable! Oh, eternal Spirit, shine upon the human mind with convincing light from above!

In a point of so mysterious a nature and eternal consequence, we must be determined by the Scripture. Can any man, divested of prejudice and prepossession, read attentively Gen. iii. and vi.; Psal. xiv. and liii.; Rom. i. iii. v. and vii.; and then *deny* original sin, and say that he who asserts it is a blasphemer? If he can and does, I hold, as *Demosthenes* said upon another occasion, that man's mind to be *disordered*.

Upon reading those chapters (in retired moments) I have made four remarks, and I
beg

beg leave to submit them to the judgment of my hearers,

1. If there had been no poisonous *fountain*, there certainly would have been no such corrupt *streams*.

2. An unholy life, and that from the earliest infancy (see Psal. lviii. 3), infallibly proves an *unholy nature*. That principles of sin are *inherent* principles.

3. A corrupt conversation naturally proceeds from a corrupt heart; and that an heart in every respect depraved must *necessarily* produce a corrupt conversation; for, "Out of the abundance of the heart the mouth speaketh."

4. The sins specified in the above chapters would abound much more than now they do, were it not for the restraining power and the over-ruling Providence of God, the benefit of human laws, and the happy influence of a well-conducted education, which some have the happiness to receive. *Bedlam* itself would become intolerable to its miserable inhabitants, were it not for chains and discipline. And after all, wholesome laws, and the best education,

education, are found ineffectual, as to eradicating the evils inherent in the human heart. They are rooted and grounded there. Only the saving grace of God, and the powerful operation of his Holy Spirit, will ever be found *effectual*.

The Apostle Paul, in his Epistle to the Romans, either *asserts* or *denies* the doctrine of original and indwelling sin. If he denies the doctrine, what meaning is there in words? and if he maintains it, is he not, in the judgment of a certain Divine, “ a horrid blasphemer?”—Blasphemy! tremendous charge! and the more so to *me*, as I have long conceived that he, *Paul*, did assert it; and not only *Paul*, but the other inspired writers, as being taught by the same Spirit, and led into the same essential truths.

Desirable as I am to advance pure and unadulterated truth, Great God! have I been to this day “ an horrid blasphemer!” Oh, my soul, examine the Apostle with greater accuracy and attention. Truth never suffers by fair investigation. Suspend every prejudice. Implore divine assistance. Read and mark his every expression.

Rom.

Rom. iii. 9, "Jews and Gentiles *are all* under sin." Deplorable condition! "*all* under sin!" Is there no exception, no one exempt from the tremendous malady? Verse 10, "There is none righteous, NO NOT ONE." Verse 11, "There is *none* that understandeth;" that knows and understands the truth, from inherent principles or improved abilities of his own. He is sunk too low to rise of *himself*, and by far too deep for *others*, either men or angels, to raise him. A true understanding is a special gift from the Son of God, and cometh down from above. 1 John v. 20.—The Apostle goes on, "There is *none* that seeketh after God. They are *all* gone out of the way, they are together become unprofitable, there is none that doeth good, *no, not one*. *All* the world is become *guilty* before God," and therefore, as to any plea of innocence, "every mouth must be stopped;" ver. 19.

But when, and where, did all this mischief begin? Who unbarred the fatal door, and thus let in an all-devouring monster to prey upon mankind? Rom. v. 12. "By one man (the first Adam) *sin* entered into the world,

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“ in whom ($\epsilon\phi' \omega$) *all* have sinned.” Ver. 15, “ Through the *offence*” (not offences, but through that one first offence by which the covenant was broke) “ Through the offence “ of *one* (*i. e.* Adam) many are dead :” under the sentence of death, and liable to all the tremendous evils included in the term. Ver. 16, “ The judgment was *by one* to condemnation.” Now, if the sentence of condemnation and death does *not* extend to *infants*, as someway involved in the general guilt, how is it we find that very sentence *executed upon them* to this very day ? and executed by the hand of a just Judge, who claims the sole prerogative “ to wound and to heal, to kill and to “ make alive ?”—Ver. 18, “ Judgment came “ upon *all* men to condemnation; and that “ ~~by~~ the offence of *one*,” namely, Adam.—

19, “ *By one man's disobedience* many “ were made finners.” All his natural descendants, says Dr. Guise, were subjected to a law-charge of guilt, and so ($\alpha\mu\alpha\rho\tau\omega\lambda\omicron\iota \kappa\alpha\tau\epsilon\sigma\alpha\theta\eta\sigma\alpha\nu$) were judicially constituted finners, and condemned as such.

Let us, in the third place, consider men and manners, circumstances and facts; and arguments

arguments innumerable will arise in proof that man is a fallen and depraved creature. Observe him in the several stages of his existence here upon earth, from his infancy to his latest age.

To the fond parental eye, the beauty of the child's person may hide the deformity of the mind; the fairness of the countenance may secrete the foulness of the heart. But, let the parent be impartial, let him attentively examine whatever is observable in his child, and say whether there are not *evident tokens* of a corrupt nature? Do not the seeds of original sin quickly spring up and appear, even before reason dawns, or there is any possibility of imitation? Else, what means that heat of passion—revenge—self-will—refractoriness—and obstinacy, which appear in children? Do these prove an untainted innocence! Do these betoken a perfection of nature, “and that there is no such thing in the world as original sin?”

Go on from infancy to *youth*,—are those early shoots checked in their growth, and are the seeds eradicated? Far from it. The infernal plants are grown up, are now in full bloom,

bloom, and under the conjoined rays of opportunity and temptation the poisonous fruits are ripening apace ! Hence those corrupt affections—obstinacy of temper—headstrong passions—disinclination to religious exercises—and that natural turn for dissimulation and falsehood. See Psal. lviii. 3.

All the tears of the parent, all the remonstrances of the tutor, and all the discipline of the schools, are found ineffectual to expel, are weak and insufficient to eradicate, these evils. They will break out ; for, “ That which is born of the flesh,” in which dwells no good thing, “ is flesh.” Young men love *prayer* as Satan loves *holiness* ; and nothing short of the effectual grace of God can change the heart, and give a new and sanctified bias to the affections. Addresses to God, and addresses to young women, are attended with a very different degree of *fervour*. “ Lovers of pleasures more than lovers of God,” is a descriptive character of mankind, which every man of reflection must acknowledge just.

In *manhood*, what ambition swells the heart ! how the world and its numerous *cares* engross the attention. Invention racks her powers,
industry

industry ranges round the world, leaves no stone unturned. The heart beats high with eager expectation of obtaining earthly good, and, alas! as oft sinks down under painful disappointment. And yet, such is the sottish stupidity of our nature, that a man may feel himself thus mortified a thousand times, and yet never reap instruction, nor once resolve to give up the foolish chase, and seek his happiness in God. The gospel invites with tender accents, persuades with powerful arguments, and admonishes with serious and weighty reflections; but, alas! men refuse to hear; and, persisting in their refusal, the consequences must prove fatal to themselves. Prov. i. 28—30. Oh, *Aylesbury*, what will become of thee! thy inhabitants regard not the word of the Lord, “they have no delight in it.” Their condition has forced many a sigh from my heart, to which God only is witness, and still “my soul shall mourn for them in secret places.” Great God! extend thy mercy to *Aylesbury*; display the riches of thy grace in the salvation of many of its inhabitants. Give them to know and approve the glorious gos-

pel of thy dear Son. Make the *preachers* "sons of thunder," to "cry aloud and not spare." Have mercy upon the rising generation, and bless them with the knowledge and love of Christ, that they may live soberly, righteously, and godly in this present world.

Neglect of God's word is one of the crying sins of the day, and not the least in *this town*. The sound of the gospel, though melodious as the songs of the redeemed in the heavenly world, is an unpleasant sound to the carnal ear. Loose and profane songs at the tavern suit the taste of mankind, and are abundantly more relished than psalms and hymns and bible truths. I appeal to every *club* in the kingdom; is not this the true state of the case? Where then is the boasted perfection of our nature? the dignity of man? his native innocence? Alas! "the crown is fallen from our head," and our honour is laid in the dust. *Pride* may dictate other sentiments, but it is neither our duty nor our interest to listen to them. These I apprehend will stand the test of scripture, I submit them to your consideration; consider them duly, weigh them in an impartial

impartial scale, and say are they true or false. They come from one who is deeply concerned for your eternal welfare.

In the prosecution of business, what unwarrantable methods are pursued to accumulate wealth! Short weights and measures, adulterating different commodities, and a thousand other arts to acquire gain. Self-gratification is the ruling principle by which all mankind are actuated. Business and pleasure occupy the minds of men, as though there was nothing else to be thought on from Monday morning to *Sunday* night*.

Are not the lusts of the eye, the lusts of the flesh, and the pride of life, objects of daily pursuit?

In advanced age we may observe every

* I have observed, with no small concern of mind, that some of the shops in Aylesbury are not completely shut up till late in the evening of a *Lord's Day*. Is this to fear the *Most High*, and to keep his commandments? let the fourth Commandment say! Is this a proof of *loyalty* and attachment to the KING, let his Majesty's proclamation of June 1, 1787, say. The Lord's Day is a touchstone by which to try the Lord's disciples. Where there is no regard to *that*, there is no love to *him*.

mark of a corrupt nature. How the poor enfeebled voice recapitulates the follies of past years! How the broken recollection fatigues itself in searching out and bringing to view scenes of vanity and sin! Infatuated period of life; time and opportunities are now irrecoverably gone! A dreadful account must be given, judgment is at hand, and an awful and tremendous ETERNITY is opening to view!!!

Sin has not only entered, but it has *abounded*. It has spread universally. No age, no sex, no condition, has escaped the dire contagion. Sin not only inheres, but it *reigns*. "Sin has reigned unto death." Its power and its dominion is most absolute. Every son and every daughter of Adam is captivated by it, so as to be "tied and bound" with it as with a chain. Sin reigns in the *will*, whereby it is become both corrupt and obstinate. "We will not have this man to reign over us." Now to reign in and over the *will* in man is government in the most absolute sense of the term, and sin reigns *there*. It reigns in the *affections*: hence carnal pleasure is the idol of the heart. At her shrine men offer a daily sacrifice. Sports, luxuries, and vain amusements,

amusements, are objects of eager pursuit. Men are, to all intents and purposes, “ lovers of pleasures more than lovers of God.” Sin reigns in the fancy. The powers of imagination are so many chambers of imagery, where sits a number of infernal artists painting polluted pictures, and exhibiting profaneness in an undress. The fool looks and loves, indulges his profane thoughts, courts their stay, and wishes to realize in fact what appears in his fancy; “ having eyes full of adultery, that cannot cease from sin.” Sin reigns in the *temper*; there it breeds, and brings forth vipers and scorpions: sour looks, peevish and bitter reflections, fretful complaints, short answers; and often disturbs a family, a church, a kingdom! “ He is of a bad temper”—“ She is one of the worst tempers you ever knew”—are whispers heard in most companies. However, do not mistake an easy temper for saving grace. A good natural temper is a desirable blessing, but saving grace much more so.—Sin reigns over the *mind*. Hence that pride and loftiness, which resists all reproof, disdains every inferior, and can brook no contradiction. If sin did not reign over the mind,
self-conceit

self-conceit would die, and self-applause would give up the ghost. My dear hearers, remember this, if the reign of sin is not broken by efficacious grace, it will infallibly terminate in eternal death.

From what has been said we may conclude, 1st, That man is a fallen creature; once a noble mansion, now in utter ruins. 2dly, He is a *weak* creature, is without strength,—a *reed*—a *babe*—a *corpse*. 3dly, He is a *dishonest* creature; hence the flagrant evils which abound through the earth, injustice, perjury, robbery, frauds, violence, debauchery, flattery, forgery, adultery, &c. &c. 4thly, Man is a *foolish* creature; let the wisdom of God prove it; see Prov. xxii. 15; Jer. x. 8; Tit. iii. 3. What foolish pastimes, practices, and songs, do men delight in! 5thly, He is a *filthy* creature, the dog and the swine not more so, to which therefore he is justly compared. Let the hotels, brothels, and stews, produce their testimony. 6thly, Man is a *presumptuous* creature; he will ridicule the Holy Scriptures, blaspheme the God of heaven, and damn his soul to hell. May I not appeal to your own knowledge? You have heard, and you

you have shuddered? 7thly, He is a *diabolical* creature. *Pride* and *cruelty* are leading characteristics of man, and shew his kindred. He is *proud*; proud, either of his native or acquired excellencies; the comeliness of his person, the wisdom of his mind, the greatness of his possessions, the elegance of his dress, the goodness of his heart, or the uprightness of his life. He is *cruel*; hence he is compared to the beasts, to the *wolf*, the *bear*, and the *dog*. Is man cruel? let history, sacred and profane, reply. Destructive *wars*, violent *persecutions*, horrid *massacres*, secret *murders*, brutal games, family discords, and add to this THE AFRICAN SLAVE TRADE. Let these prove my assertion true. Hence I conclude, 8thly, Man is a *ruined* creature, except THE GRACE of God prevent.

IMPROVEMENT. Hence we see, First, a reason for our Saviour's exhortation, "Beware of *men*." No creature in the universe is *so bad*. Act with precaution in every step, for your own security. "Be *wise* as serpents." Hence we see, in the second place, a reason why JESUS CHRIST *died*. He died for guilty man, "the just for the *unjust*, that
he

he might bring us to God ;” delivering us from our sins *here*, and from wrath and hell hereafter. He came to seek and to save that which was lost; and, blessed be his name, “ he is able to save to the uttermost all that come unto God by him.” Take encouragement, poor trembling sinner; thou art conscious of thy disease, come to the good Physician, he can heal you *effectually*, and will heal you *freely*.

Is man such a guilty, miserable, and wretched creature? Then, in the third place, we see *a reason* why a man *must* be regenerated, born again. He has unmade himself, and he must be *new made*, or he never can see the kingdom of God, Jesus Christ being witness. Read John, chap. iii.

In the fourth and last place, we see the glory and excellency of that grace by which such wretched, deplorably wretched creatures are recovered. It is *rich*, *free*, and *everlasting*. Look unto Jesus Christ, then, all ye ends of the earth, and be ye saved; for he is God, and beside him there is no Saviour. His efficacious blood is sufficient to cleanse away all your guilt. His all-perfect righteousness is
sufficient

sufficient to recommend you to God, and to justify you in his sight. His Spirit is all-powerful to form you to a meetness for his kingdom and glory. Come unto him, poor fearful soul, cast thy burthen upon the Lord, he shall sustain thee. His promises shall comfort thee in distress, his grace shall strengthen thee in weakness, his power shall defend thee in danger, and his glory shall crown thee for ever. Now, to God, the Father, the Son, and the Holy Ghost, be equal and everlasting praises ascribed, Amen.

A CARD TO THE PUBLIC.

*“ Let people say what they will, you must be
“ saved by your works at last.”*

REMARKS.—These words are either *true* or they are *false*. If they are true, few will be saved; because consistency of character and good works are very scarce things. If they are false, then none can be saved in that way. If they contain sound doctrine, then *Cardinal Bellarmine* was certainly right in contending for salvation by our own good works; and it was very foolish in him, when near his end, to say, “ Well, after all, I believe it is *best* to depend “ on Jesus Christ *alone*.” However, to prove their truth or falsehood, let us bring them to the touchstone, the Scripture; “ to the law “ and to the testimony, if they speak not according to this word, it is because there is “ no light in them.”—Now, mind the expression, and try it fairly, and examine it thoroughly.

D

roughly.—*You must be saved by your works at last.*

“ By the *deeds* of the law shall *no* flesh be “ justified.” Rom. iii. 20. Ver. 28, “ We “ conclude that a man is justified by faith “ *without* the *deeds* of the law.”—“ *Not* by “ *works* of righteousness which we have done, “ but of his *own* *mercy* he hath saved us.” Tit. iii. 5.—“ A man is *not* justified by the “ *works* of the law.” Gal. ii. 16. Now justification is the very *basis* of salvation, so that if a man is not *justified* by his own works, we may be certain he cannot be *saved* by them. So that if he is saved at all, it must be in some *other* way, and that way is set forth in the gospel—Christ and his *blood*—Christ and his *righteousness*—Christ and his *intercession*—Christ and his *Spirit*.—And if these are not sufficient for a man’s salvation, his own works are too *inconsiderable* to make them so.—“ He hath “ saved us, *not* according to *our* *works*, but “ according to his own purpose and grace, “ which was given us in Christ Jesus before the world began.” 2 Tim. i. 9. Read Ephes. ii. 8, 9, 10.—Now, “ let people say “ what

“ what they will” you must be saved “ BY
“ GRACE” after all.

N. B. What has been said does not militate against the *practice* of good works. We provide for the interests of morality upon an evangelical and substantial ground. Efficacious grace—the power of Christ—motives of love and gratitude—the indwelling Spirit of God. And these are found to be *sufficient*.

FINIS.

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